

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 5.

JUNE 28, 1817.

VOL. II.

FOREIGN INTELLIGENCE.

ALPHABETICAL LIST

OF PROTESTANT MISSIONARY STATIONS
AND MISSIONARIES THROUGHOUT THE
WORLD.

Continued from p. 51.

Amount of expenditure.

We have examined with much attention the statements of expenditure, for their last year, of the respective Societies, whose proceedings come within the notice of our work, so far as we have been able to obtain such statements.

The result of this examination is, that there appears to have been expended by them, in objects directly missionary, about *seventy-five thousand pounds*; and, besides this sum, in objects not directly missionary, but connected with the civilization and enlightening of the world, upward of *one hundred thousand pounds*; independently of payments and receipts on account of books printed and sold, which may amount to nearly *seventy thousand pounds*.

But, on the subject of the expenditure which is directly missionary, it must be remarked, that the sum above stated, of £75,000 is far short of that which has been actually devoted to this service: as very considerable sums are contributed, in various parts of the world, to the carrying on of the work, either by the *missionaries* themselves, by *Europeans* and others resident in their respective vicinities, or by the *converts* to whom the Word has been brought home with power.

Foreign Sources of Income.

On each of these three foreign means of support to the missionary cause we shall say a few words: but as the funds derived from these sources are not brought to account by the parent societies, it is obvious that the actual ex-

penditure on any particular mission so circumstanced, and, of course, the aggregate amount of the whole expenditure, cannot be accurately ascertained.

1. Missionaries themselves have formerly contributed, and do now, in not a few instances, contribute, to bear the expenses of their mission. The eminent men who have been such a blessing to the Peninsula of India under the Christian Knowledge Society, and the eminent men who occupy so important a post in the Baptist mission with others, in various degrees, are of this description. If the great Master entrust a missionary, as his steward, with this world's good, and give him a heart to devote it to the carrying on of his work among the heathen, we cannot imagine a higher character or a more dignified station; but where a missionary, qualified and sent forth to preach the gospel, has recourse to occupations for gain, however honourable and useful in themselves, and when discharged by persons, in connection with him who do not bear his own character of missionary, we cannot but fear that the spiritual interest of his mission will suffer a loss, that will be ill compensated by any saving of expense to his society; especially in enervating climates, where the whole strength should be brought to bear on the direct objects of the missionary.

2. The contributions of Europeans, and others, resident within the sphere of a mission, are a most legitimate source of its support. In general, they derive advantages from the very people for whose benefit, both temporal and eternal, the mission is supported; and that by men in their own country, who derive no such advantages, and are actuated by the most disinterested love of mankind. The strongest ground of appeal to every moral feeling is therefore laid for their

countenance and support. With shame, indeed, we confess that many even of the British residents within the sphere of Christian missions to the heathen, who need the labours of the missionary as much as the heathen themselves, look with contempt on his work, and oppose themselves to his labours. But many, very many, blessed be God! redeem the British name from this opprobrium; and count it their highest honour and happiness to countenance and advise the missionary in his work, to encourage him by the warmth of their friendship, and to aid him with their influence and by their contributions.

3. But the main support of these labours must ultimately be derived from the converted heathen themselves.

In infant missions, and particularly among the uncivilized, it will be vain to expect any aid in diminution of the expenditure, for a considerable time. In proportion, indeed, to the want of civilization, or as habits of cupidity have prevailed, the missionary must, for a time, purchase the very liberty of doing good, by gratuitously maintaining and educating children, and by various other acts of benevolence.—The missions in Greenland and Labrador, of former days, are illustrations in point; and so are those in West Africa, South Africa, and New Zealand, of the present day.

But still, even in such stations, the missionary should ever keep in mind, in the sound sense of the declaration, that *they who preach the Gospel should live of the Gospel*. As it pleases God to bless his labours, the mind of the savage will feel the force of that appeal:—*If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Who planteth a vineyard and eateth not of the fruit thereof?—or, who feedeth a flock, and eateth not of the milk of the flock?*

In different missions where the word has been blessed with success, a great part of the expense is thus contributed by those who receive the benefit. And it is by these very means that the Gos-

pel must be carried through the nations. The Christian Church must give the impulse, and must long continue to send forth her missionaries to maintain and extend that impulse; but both with respect to funds and teachers a vast portion of the work will doubtless be found ultimately to arise from among the heathen themselves; who, by the gracious influence which accompanies the Gospel, will be brought gladly to support as the Christian Church has ever done, those evangelists whom God, by his Spirit, will call forth from among them.

Before we quit the subject of expenditure, it may be expedient to offer a further remark.

We have more opportunities than most persons, of becoming acquainted with the interior management of missionary societies, and of ascertaining their real state; and we are fixed in the conviction, that all the institutions which take a lead in this work, are directed with a simple aim to the glory of God, and that their affairs are managed with Christian wisdom.

And we would remind the friends of the different societies, that there are many circumstances necessary to be known, before they can become competent judges of the expenditure of others. For instance, in several parts of the missionary sphere, as we have already intimated, the congregations support, in part or entirely, the work carried on among them—in others, they contribute nothing whatever—and in others, are even personally a considerable burden on the mission. In one place, the missionary can live as well on 100*l.* per annum, as in others on 300*l.* In one sphere, great sums are unavoidably expended in preparatory work—in others, where this work is not now needed, the same sums would support a number of missionaries preaching the Gospel.

When all circumstances are taken into consideration, it will be found, we believe, and we speak from an investigation of the subject, that the rate of expenditure by the respective societies is much on a par; and that the

average cost of each missionary, under similar circumstances, is usually much the same, to whatever body he may belong. This is to us a very satisfactory conclusion; as it shews that the sacred fund of missions is applied, on the whole, to its great objects, with as much frugality and economy as varied and difficult circumstances will allow.

Domestic Sources of Income.

On these resources, for a long time to come, the chief reliance must be placed. And if God be gracious to this country, he will give wider and wider influence to that zeal which is raising her to the character of an evangelist of the nations: and if she maintain this character, other Christian countries will join her, as they have already begun to do, in her glorious career.

Indeed, we cannot but hope, from the signs of the times, that Christendom will be brought to devote her strength and resources to far nobler objects than she has hitherto done.

Some impressive remarks are made on this subject in an American publication, in allusion to the celebrated Christian Treaty, which our readers will be glad to see.

"The contest in which Europe has been engaged for the last twenty-five years, is the most remarkable which the world ever witnessed. During its continuance, its prospects were, alternately, the most grand and the most gloomy, which human events could create. Ambition was never before so unsparing to liberty, and happiness, and life. In no former period did war ever combine genius, and skill, and wealth, and numbers, with such terrible effect. On the smallest calculation, this contest has cost Europe *twelve thousand millions of dollars*; and *ten millions of her inhabitants* are supposed to have perished by the hand of violence. What have been the fruits of this mighty sacrifice? What has been gained, which can compensate for all the various misery which is implied in this waste of property and

of life? The contest began by putting the Bourbons down; and it has ended by restoring them. France has gained glory; and she has lost it.—Bonaparte sprung from nothing; and he has returned to nothing again. No wonder, that, while the misery of this struggle is still fresh in their recollection, the sovereigns of Europe are anxious to adopt a policy which will prevent the repetition of such stupendous folly. The world is ripe for such a policy. War has lost its splendour. The mind sickens at the thought of new battles and continued revolution. We long to see the science and enterprise of Europe devoted to the cause of human happiness. We long to see her resources unencumbered by war; that she may extend to Asia and Africa, all the arts and refinements of civilization, and all the blessings of Christianity. What a change would be effected, if Europe would consent to make the same sacrifices, for twenty years, to render the world happy, which she has made to render herself miserable! How would the earth rejoice under the influence of such a policy!"

In the mean while, let all Christians devote themselves and their substance to promote the progress of truth and righteousness in the world. We need not fear, but that He, whose are the silver and the gold, will, even in these times of difficulty and need, open resources for the furtherance of that work, which shall surely be accomplished.

And, great as appears the liberality of Christians among us, yet how small a sum is the one or the two hundred thousand pounds which are employed in this great work! If every thirtieth person in the United Kingdom of fifteen millions gave but a penny a week, they would supply more than *one hundred thousand guineas a year*! And if the whole mass of the community were brought to contribute one with another, but this trifling boon no less a sum would, of course, be annually devoted to this highest work of

Christian charity, than *three millions of guineas!*

Here is abundant encouragement for continuing to diffuse a sacred zeal in the cause of missions. The preacher and the speaker may hope never to appeal in vain; and every individual friend of missions may thus do something toward the extension of Christ's kingdom. If but five weekly contributions of a penny each be obtained, they supply more than a guinea annually;—if a 100, more than twenty guineas;—if a 1000, more than 200; and so in any further proportion, till the result would be found as we have above stated, if applied to the population of the whole kingdom.

As the mass of the people become influenced by the great motives of the Gospel, they will gladly yield of their substance to assist in communicating that gospel to the perishing heathen. Many, under difficulties and privations even such that the gift must be returned into their own bosom, are, *out of their deep poverty*, anxious to further the cause of truth and righteousness in the world.

We quote the following honourable and affecting testimony of a clergyman to the benevolence of his poor parishioners. It is addressed to the secretary of the church Missionary Society; and we know it to be a fact, that attestations of the same nature, to the charity and zeal of Christ's poor members, are coming in from all quarters:—

"In some instances, our subscriptions have rather fallen off—not however, dear Sir, from any want of inclination, but from actual inability: for I do assure you, my heart has even ached, when I have seen some bring their weekly penny, who have not had a sufficiency of that bread that perisheth: but their love for the bread of life has influenced them to contribute their mite, that others might have an opportunity of tasting that bread which they themselves have felt to be more precious than their necessary food."

(To be continued.)

THE CARAITE JEWS.

From the Christian Herald.

Extract of a letter from the Rev. Robert Pinkerton, on his late tour in Russia, Poland, and Germany, to promote the object of the British and Foreign Bible Society, dated *Bahchisaray June 16, 1816.*

The romantic situation of this ancient Tartar capital, in a narrow deep vale between two ranges of huge perpendicular rocks, the ancient palace of the descendants of Djinge Khan, with its fast decaying remains of Asiatic luxury, and Tartar royalty; the numerous fruitful little gardens attached to almost every Harem in the city, each encompassed with high walls, erected by the morose jealousy of the Moslem race, to exclude the female sex for ever from the view of strangers, together with 32 Mosques, and their towering Minnerets, and 79 fountains of the purest and most wholesome water—combine to render the situation whence I now address you, striking and interesting to the view of the traveller. But it is not with the view of describing the romantic scite of Bahchisaray, and the customs of its Tartar inhabitants, that I resolve to write to you at this time. A gracious Providence has given me a theme of a nobler kind, has been pleased to lead me to this place for purposes more intimately connected with the temporal and eternal welfare of the Tartar race. Permit me therefore to give you a simple statement of facts.

The next day after the establishment of the Tauridian Bible Society, in Sympherpole, I took my departure for Sevastopol, in company with one of the Vice-Presidents, Colonel Taranoff, a man heartily attached to the cause of Christ, and a zealous promoter of the object of Bible Societies.—We lodged at the beautiful seat of His Excellency the Governor, eighteen wersts from Sympherpole, and arrived, the next day, at the sea-port town of Sevastopol. Here we succeeded in extending the interests of the Bible Society, far beyond expectation; and the Greek Metropolitan, with several other persons of distinction, not only sub-

scribed themselves Members of the Institution, but engaged to become correspondents and co-labourers in the work, with the Committee in Sympherpole, and by every means in their power to further the benevolent objects of the Society. From Sevastopol we arrived, last evening, at this place, where we found a most hospitable reception in the house of a rich Greek Merchant, also a co-operator in the cause of the Bible Society. This morning early we set out on horseback to visit the ancient Jewish fortress, situated on the summit of the rocks, about two wersts above the city, inhabited by Caraites Jews, and denominated Dschoufai Kale. When we had ascended about half way up the narrow track along the side of the rocks, we met with one of their chief Rabbies, called Aaron, to whom our conductor introduced us, and who immediately returned with us, to show us the place. I entered into conversation with this intelligent Rabbi, in the Tartar language, who replied with an unexpected freedom and openness to all my inquiries respecting the situation, opinions and customs, of his brethren, the Caraim of Dschoufai Kale, towards which place we were approaching slowly. Among other interesting particulars, I here first obtained information of a fact which afforded me inexpressible joy—that the Caraim were in possession of a translation of all the Books of the Old Testament in the Tartar language! This piece of intelligence immediately engrossed my whole attention;—Aaron promised to procure me a sight of a copy. At length we reached the summit of the rocks, and entering the fort, proceeded through several winding narrow lanes, and halted at the gate of their chief synagogue. Here we were met by the principal Rabbi, a reverend old man, who gave us a friendly welcome. We entered the Synagogue, and were soon surrounded by the elders of the people, to whom I made known whence I came, and the object of my journey. I spoke to them of the exertions now making in every

quarter of the world to spread abroad the word of God, the Old and New Testament, among all nations. They heard with attention, and wondered much at the particulars which I related to them. I then produced a single copy of the Gospel of St. Matthew, which I had brought with me, in the Hebrew tongue, and a copy of the Epistle of St. Paul to the Hebrews, in the same language, and presented them to the principal Rabbi, who accepted them most willingly and thankfully. I told him that they were published by a Society in London, and that in a short time I hoped to be able to send him all the books of the New Testament in the Hebrew language. He again expressed his acknowledgments for what I had given him, and assured me that they would be very happy to obtain a copy of the remaining books of the New Testament.—Rabbi Aaron told me, that he was promised a written copy of the Gospel of St. Matthew in Hebrew, taken from that which I had given to their principal Rabbi. He pleaded with me for a copy of the Epistle to the Hebrews also. I had only two copies remaining, and I gave him one of them, which afforded him great pleasure.

In the mean time, our conductor Aaron was in search of the Tartar translation. He was not long in procuring me a sight of a beautiful copy of the five books of Moses, in the pure Jagatai Tartar, written in the Hebrew character. He informed me that they were in possession of all the books of the Old Testament, in pure Tartar; that the translation was made by their forefathers, several centuries ago; that it was constantly read among them to the present day, together with the Hebrew Text; and that he would procure me a complete copy to purchase, before I left Bahchisaray. I sat down, in the midst of the Synagogue, with the Caraites Rabbies, and read several passages of the five books of Moses, and of the Psalms. I find the translation excellent; and consider it as a peculiar mark of the divine favour on the labours of Bible Socie-

ties, that it has been brought to light at the very time when we are prepared to promote its circulation with the New Testament in the same language, a second edition of which is now printing at Astrachan.

After much interesting conversation with the Caraité Elders, and visiting several of them in their houses, we repaired to the grove where their dead are interred. Here we were shown an inscription in Hebrew, upon a grave-stone, 570 years old, a singular proof of the ancient residence of the Caraim in Dschoufai Kale. We returned to Bachisaray by the same way we went; and it was not long before Aaron followed, and presented me with a most beautiful copy of all the Canonical Books of the Old Testament in the Tartar language, written on fine vellum paper, in the Hebrew character, comprised in four volumes quarto, for which I paid him 200 Rubles. I have seldom met with a more beautiful manuscript. It is elegantly bound in red goats' leather, and ornamented with gold. I shall endeavour to get it sent off in safety to St. Petersburg, where, with the assistance of one or two learned Tartars, under my own direction, should it please God to spare me to return, it may be fairly written out in the character, and carefully revised, and put to the press, with the translation of the New Testament made by the Missionaries in Karass. This will furnish us with a Tartar Bible, which will be well understood among the numerous hordes of Nogay, Kazan, Trukmen, and Bucharian Tartars. The peculiar principles of the Caraites, in rejecting the Talmud, and all the traditionary fables of the Jews, and their strict adherence to the sacred text of Scripture alone, give me great reason to hope, that we shall find this, their Tartar translation from the Hebrew, to be correct. I leave you, my dear friends, and the Members of the Committee of the British and Foreign Bible Society, to make your own remarks on this new opening in Providence to extend the knowledge of the Holy Scriptures to the followers of the False Prophet!

ENGLISH BAPTIST MISSION.

Extract of a Letter from Dr. Cary, to Dr. Baldwin, dated Calcutta, September 10, 1816.

My dear Brother,

Yours of April fifth, by the Agawam, I have received this morning, with the Magazines, Catechisms, &c. for which receive my warmest thanks.

Nothing, my dear brother in Christ, would prevent my writing more frequently to you but the great and constant pressure of my various engagements, which will not allow of being put off till another time. I feel strongly united with you in spirit, and all the various motions in the church of God in America are too interesting to be long out of my mind. But I am in the same situation with respect to all my dear American brethren, viz. that of an insolvent debtor.

What an eventful period is this in which we live! The gospel has entered nearly every country in the East. The West is full of religious motion—Europe all engaged—the North resuscitated, so that we and our coadjutors in Russia can nearly shake hands in the work of God, over the vast mountains of Himalaya, the Imaus of the ancients. The heaven is sensibly fermenting, and I trust, its action will be accelerated and strengthened as its progress continues. The success of the work is impossible to human power, but the ZEAL OF THE LORD OF HOSTS will perform this.

You wish for my opinion upon the practicability of a mission to the Burman dominions. To this I reply, that I do not think a mission impracticable in any country. The difficulties are certainly greater in some situations than in others, but will assuredly give way to persevering labours. There is, perhaps, no country in the world where there is less for the gratification of the flesh, than there. But the government is not intolerant in religious things. On the contrary, the present king is rather more friendly to other modes of religion than to the doctrines of Boodha. I have reason to believe

that the heir apparent is more enlightened and liberal than his father.— Success however does not depend on might nor on power, but on the Spirit.—If I had doubted of the practicability of establishing a mission there, I should not have encouraged my own son to go on it. And if we as a body had doubted, we should not have persisted in it so long. My son has withdrawn from the mission, but I still believe the cause of the Lord will triumph there. Brother Judson is a man of God, one of the right stamp for missionary undertakings, and I trust brother Hough will be found to be equally devoted to the work.

All your communications with them must be through us, or some one else at Calcutta. The trade with the Burman empire is but trifling, and ships go but seldom. Yet a sufficient communication may be maintained to answer every valuable purpose. The expenses of the mission there will be somewhat greater than here, but brother Judson is remarkably self-denying and prudent.

Brother Hough embarked long ago in a ship to Rangoon; but the perpetual drunkenness of the captain, and the unfitness of the ship for sea, induced him to leave her before she got out of the river. He expects to sail in a day or two in another ship, and at this season may expect a short passage thither.

Accept the assurance that I am very affectionately, Yours,

W. CAREY.

Colombo, March 25, 1816.

Dear Brethren,

I introduce to you with much pleasure the gentleman who will deliver this. The brig *Dryad* has been engaged by several benevolent gentlemen for the purpose of bringing missionaries to the east. Five brethren, four of whom are accompanied by amiable wives, have been left here. Their names, with other particulars, you will learn from —, whom I have the pleasure to say, the missionaries consider as a beloved brother in the Lord. Con-

cerning our new brethren and sisters, suffice it to say, all that we have seen and observed yet, tends to convince us that they are eminently qualified for their work. A good share of sanctified learning, manly sense, and sterling piety, appear to make up their characters. Respecting their future destiny, we can at present say but little. They will continue a few months at least in Colombo. Some of them will probably join their friends in Bombay, and the others form a new station elsewhere.

I believe the vessel by which Mr. and Mrs. Norton will proceed to their station is now in sight.

Excepting Mrs. Chater's want of strength, both myself and family are in most merciful circumstances.

I remain, &c.

J. CHATER.

A very affectionate letter has been sent to brother Carey by the above missionaries; and their female partners have addressed the following,

TO MRS. MARSHMAN, AND MRS. WARP.

On board brig *Dryad*, March 14, 1816.

Respected Friends,

For as such we may address you, if we approve ourselves possessed of characters agreeable to our profession—that of followers of Christ, and the companions of his missionaries to Gentile lands:

As strangers and pilgrims, we, a little band, consisting of nine in number, five gentlemen and four ladies, embarked from America, our native land, Oct. 23, 1815, destined to the island of Ceylon, as the contemplated field of our future labour, under the patronage of the American Board of Commissioners for Foreign Missions. For further information concerning our hopes and prospects, we beg leave to refer you to a letter written by our dear companions in labour, which will accompany this to Dr. Carey.

A knowledge of the kindness and hospitality with which our dear predecessors have been received and entertained by you, inspires us with confi-

dence to hope for the favour of your friendship, and that you will excuse the liberty we take; and permit us, even before we arrive at the place whither we would go, to be looking to you as our mothers in Israel and in missionary experience, for advice, and for instruction. We are young in Christian knowledge, and, to direct and to aid us in our course, we greatly need the benefit of that experience which your long and successful labors among the heathen will enable you to impart. For we feel that in a great measure, we are ignorant of their manners and customs; of course, of those measures which may be most likely to facilitate our endeavours to do them good.

If not deceived in our motives, we have been induced to leave our beloved friends and native shores to cross the tempestuous deep, from love to Christ, and the souls which he died to purchase. And now we are ready, waiting with the humble hope of being employed, in his own time and way, in building up his kingdom where he is yet unknown. Cheerfully will we forego the pleasures of civilized life, encounter the trials and hardships which may fall to our lot—and at last, with our friend Mrs. Newell, who has led our way in this great undertaking and also to the grave, resign our bodies to their kindred dust in a strange land, if we may in any way but subserve the promotion of that cause which is righteousness and peace, and which we are assured shall prevail, and that no weapon formed against it shall prosper. But whether we are to be the honoured instruments of preparing one stone for the spiritual temple of God, is known only to him who has all hearts in his hands, and can turn them “as the rivers of water” are turned. If our divine Master see fit, we know he can, with infinite ease, give us an establishment in a Pagan land, and favour in the sight of the heathen; but if he see best to disappoint our hopes, to try us by adverse circumstances, and thereby blast the fond expectations of the church at home, we can

only reply, Not our will, but thine, Father in heaven, be done.

As we are inexperienced in the duties of our arduous undertaking, you will excuse our want of more particularity in specifying the subjects on which we wish for information; and permit us, respected friends, to assure you, that any instruction relative to the establishment of European or native schools, the management of domestic affairs, or any other subject that may occur to your minds, will be gratefully received, by

Yours, with much esteem, and respect,

RACHEL F. BARDWELL,

SUSAN POOR,

SARAH M. MEIGS,

SARAH RICHARDS.

Extract of a Letter from Mrs. Judson, dated Rangoon, May 10, 1816, to a Lady in Beverly, (Mass.)

My dear Mrs. Lovett,

The sun of another holy Sabbath has arisen upon us, and though no chiming of bells has called us to the house of God, yet we, two in number, have bowed the knee to our father in heaven, have invoked his holy name, have offered him our feeble praise, have meditated on his sacred word, and commemorated the dying love of a Saviour to a perishing world. Inestimable privileges! not denied even in a land where the prince of darkness reigns!

Since worship, I have stolen away to a much loved spot, where I love to sit and pay the tribute of affection to my lost darling child. It is a little enclosure of mango trees, in the centre of which is erected a small bamboo house on a rising spot of ground, which looks down on the new-made grave of our infant boy. Here I now sit; and though all nature around wears a most romantic, delightful appearance, yet my heart is sad, and my tears frequently stop my pen. You, my dear Mrs. Lovett, who are a mother, may guess my feelings, but if you have never lost a first born, an only son, you cannot know my pain. Had you even buried your little boy, you are in a christian country, surrounded by friends and relatives who could soothe your anguish, and direct your attention to other objects. But behold us solitary and alone, with this one single source of recreation! Yet this is denied us, this must be removed, to show us that we need no other source of enjoyment but God himself. Do not think, though I thus write, that I repine at the dealings of Providence, or would wish them to be

otherwise than they are. No: "though he slay me, I will trust in him," is the language I would adopt. Though I say with the prophet, "Behold and see if there be any sorrow like unto my sorrow," yet I would also say with him, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." God is the same when he afflicts, as when he is merciful. Just as worthy of our entire trust and confidence now, as he was when he intrusted us with the *precious little gift*. There is a bright side even in this heavy affliction. Our little Roger is not lost. The little bud which began to open into a beautiful flower, is now rapidly expanding in a more propitious clime, and reared by a more unerring hand. He is now, I doubt not, in the immediate presence of that Saviour of whom he was ignorant in this world, and

"Adores the grace that brought him there,
Without a wish, without a care;
That wash'd his soul in Calvary's stream,
That shortened life's distressing dream. ●
Short pain, short grief, dear babe; was thine,
Now joys eternal and divine!"

Who would not, from motives of gratitude, love a Being who has made such provision for a perishing world! who can, on account of the merits of the Redeemer, consistently with his own perfections, raise polluted sinners from the lowest state of degradation, and make them fit for the enjoyment of himself. "They who know thy name, will put their trust in thee."

June 14, I have just been reading over your kind, affectionate letter, for which I sincerely thank you. I should have answered it before, but multiplicity of business prevented. You ask, my dear Mrs. Lovett. "Is not the mission attended with more difficulties and dangers than you anticipated? I answer, Perhaps they are of a different kind from what I formerly imagined. As it respects real personal suffering, I have never realized more than I anticipated; or rather, I have felt a greater support under trials than I expected. But the almost insurmountable difficulty of acquiring a foreign language and of communicating religious knowledge to the dark mind of a heathen, cannot be known by any but those who make the trial. In a short time one can get enough of a language for common use. But to think, to reason, and to get hold of the little connections and idiom of a language entirely different from one's native tongue, is quite another thing. Then, after the language is in a tolerable degree acquired, new terms must be invented to give them right ideas of a being of whom they are entirely ignorant. But the difficulties do not stop here. The mind in its native state is slow to receive new ideas. Very little can be received at a time, and

that little constantly repeated, or it is soon obliterated. But even when truth is received and retained, if it is received with the notion that self has no concern in it, it has no effect. O how utterly impossible it is that these Burmans can be converted by any other than the power of God. This is our only hope; this alone keeps us from discouragement and despair, and will continue to encourage us, so long as we have such examples of distinguishing power and grace before us as the conversion of the Otahiteans. The conversion of a nation wholly idolatrous is not the work of a day or year. Though it is infinitely easy for God to effect it even in so short a time; yet he has not seen fit thus to operate, nor have we any reason to hope that he will vary so far from his usual method of operation. The Scriptures must be translated, Tracts circulated, Schools established, and a spirit of inquiry excited, before we can hope to see any essential alterations. The natives must have time to examine the effects of a new religion by observing the conduct of the missionaries, before they will be willing to renounce their old. Alas, what can one single missionary do in a country where thousands are needed! And yet, should a host of missionaries arrive, it might at once destroy this little beginning, by exciting the suspicions of the natives (naturally jealous) and occasion a total banishment of every missionary. Thus we are compelled to see the miseries of this people, groping in thick darkness, without being able to relieve them, and knowing also it must be some time before any thing can be effected. But, my dear Mrs. Lovett, we are not idle; we feel we have but one object on earth, and we make every thing bend to this. Mr. Judson has completed a tract, (a Summary of the Christian Religion) and a grammar in the Burman language, which are now ready for printing. He had also got some way in the translation of the Scriptures, when he was taken with a violent pain in his head and eyes, which obliged him to lay by his studies of every kind. Sometimes I read to him in Burman, and sometimes his teacher attends him; but even this so much affects his head, that he can bear it but a little while at a time. This we consider a heavy affliction. We are seriously contemplating a voyage to Bengal, hoping that the sea air, or some medical advice, of which we are here deprived, may be beneficial, and restore him to health. But we are not determined. We dread another voyage to sea, as well as the loss of time, which will be a natural consequence of going. I must now finish this long letter, requesting you will follow my example in its length. Remember us affectionately to Capt. Lovett and all our

Beverly friends. That we may meet in heaven and spend an eternity together, is the sincere prayer of

Your affectionate

NANCY JUDSON.

DOMESTIC INTELLIGENCE.

CHRONOLOGICAL CHART.

Accompanying this number, we present our readers with a Chronological Chart, exhibiting the Rise and Progress of Christianity and Mahometanism throughout the world, to the close of the eighteenth Century. This Chart may, with great propriety, be placed by the binder, to face the Title Page of the first Volume of the Religious Intelligencer; as a full elucidation of it will be found in the brief Historical View of the Progress of the Gospel, by the Rev. Hugh Pearson, which was published in several of our first Numbers. The following observations from the London Missionary Register, from which we have copied the design, will be sufficiently explanatory.

It is reduced from the large Chart prefixed to that Essay, published at Oxford, in 4to. In that Chart, which is coloured, Christianity is denoted by yellow, Mahometanism by red, and Paganism by a dark shade: in the present, the graver alone is employed; and exhibits to the eye, with sufficient precision, the partial emancipation of Mahometans from the thick darkness of Paganism, and the clear light which beams on Christians. It were well, indeed, if that light were not partially obscured by the medium through which it shines on many parts of Christendom; but, blessed be God, every day are its powerful rays dissipating the mists which the superstitious and errors of professed Christians have thrown around.

REVIVALS OF RELIGION.

We have many assurances from our distant Correspondents, that the accounts which we have published, of revivals of Religion, have been read with deep interest; and in some places have been productive of much good. In behalf of our readers, we would tender our grateful acknowledgments to those who have generously furnished them for publication; and we earnestly solicit aid from others where they have been favoured with the special influences of the Holy Spirit.

The pious minister will find a rich reward

for his labour of love, in making such communications; when he reflects, that he is thus furnishing many destitute Societies in our new settlements, where such accounts are read in their worshiping assemblies on the Sabbath; that he is contributing to the spiritual comfort and edification of Christians, assembled for social worship in many of our populous towns, from this to New-Orleans; and that through the medium of the Religious Intelligencer, he is giving instruction and imparting spiritual blessings with which God has crowned his labours, to a far greater auditory than ever sat within the sound of his voice.

Revival of Religion in Kingsborough, (Johnstown, N. Y.)

The following narrative is kindly submitted to our disposal by the Rev. Mr. Gale, who has manifested considerable solicitude in a note to the Editor, on account of its length. Although it occupies several pages, we are persuaded that our readers will not think it too long. When the doctrines of grace are thus inculcated, and the power of the gospel on the hearts of sinners exemplified by such an exhibition of facts, they become doubly interesting and impressive. Christians are quickened and comforted by the recital; for it calls to mind the trials and the joys of their own hearts; and the hardened infidel stands convicted—he has evidence before him of a work of God which his own senses cannot deny, although his heart rejects it.

To the Editor of the Religious Intelligencer.

Sir—The Congregational Church in this place is one of the oldest of the same order in the northern part of this state. In 1803 and 1804, the Holy Spirit graciously visited us; and also in 1813, 1814, and 1815. The state of the Church appears thus: viz. 1814, Feb. 3d, before any were added as the fruits of the revival, 39 members.

Added in 1804	-	45
1805	-	9
1806	-	7
1807	-	3
1808	-	0
1809	-	5
1810	-	9
1811	-	3
1812	-	10
1813	-	3
1814	-	26
1815	-	31
1816	-	4

Of these, 26 are dead, 3 excommunicated, 9 have joined other churches, and 156 remain. Some of them, however, have removed, but have not joined other churches.

An account of the revival in 1803 and 1804 was published in the Connecticut Evangelical Magazine. And as the state of religion during a number of years is sufficiently evident in the preceding table, this narrative will begin with the year 1813.

Having returned from a journey in September of that year, I found one young man, who had recently obtained a hope, and soon heard of another person, who was under serious impressions. This gave a little encouragement. Some Christians became animated. Our prayer-meeting, which had been continued weekly for four years, at one place, was divided into six, held at the same hour in different places. This called into action about six times as many brethren of the church, and collected six times as many people. Though, at first, it was feared that they could not be maintained; yet, through the mercy of God, they are yet alive, and attended by the greater part of our professors, and many others, especially of the rising generation. I visit each of them in rotation; and, in my absence, the oldest brother of the church, present, usually presides. The blessing of God is invoked, a chapter of the Bible is read, several prayers are offered, Psalms or hymns are sung, exhortations are given, and, sometimes, religious intelligence is communicated, or devotional and practical pieces are read. These prayer meetings have been signally blessed as the means of keeping alive the graces of Christians, and cherishing the serious thoughts of sinners. It is also worthy of special attention, and should call forth our fervent gratitude, that, while God has removed several praying people in particular districts, he has graciously raised up others, and sometimes their children, or other relatives, to supply their place. A conference for young people was established about

the time that the prayer meeting was divided, which was attended by great numbers and with good success. Few persons seemed to be deeply impressed in 1813, and a still smaller number obtained hopes. The work was remarkably gradual, like the *little leaven hid in three measures of meal*." Much was said about prayer, and God's people were looking to him, as the only helper, whose sovereign power governs all hearts. While souls seemed to linger in the way to death, the hearts of saints were supported by the precious promises of the blessed Saviour, "*Whatsoever ye shall ask the Father in my name, he will give it you*;" and "*Wherever two or three are met together in my name, there am I in the midst of them*."

A younger man called one day to invite me to visit his family to converse with his wife, who was awakened. When I went, the week after, I found them both deeply concerned. He had been convinced of his situation, by reflecting on the absurdity of being unconcerned himself, while inviting me to converse with his wife. This amazing stupidity, ingratitude and criminality, in disregarding the gospel all his days, rushed upon his mind, while at a prayer meeting, and he returned home wounded and dejected. It was a distressing night. He and his wife conversed, and wept, and prayed. They were altogether undone, *dead in trespasses and sins*, and found no relief till the Lord Jesus found them, and relieved them by his sovereign grace.

In March, 1814, while God's people were praying and hoping, and several sinners were awakened, and a few had obtained hopes, a *mother in Israel* was taken away suddenly. When she was dying, she said to her youngest daughter, (her only one who did not profess religion) "R—— you have lain with great weight on my mind this winter—I have prayed for you twice to-day—but I shall pray for you no more." R—— asked, "What shall I do then?" Her mother replied, "You must pray for yourself," and soon expired. The

youth did not quickly forget these dying words. She has since been added to the church, which had been bereaved of a mother, and it is hoped that, as she bears her name, she will fill her place.

At the close of a conference after our sacrament in April, I asked a youth, who had been deeply impressed several months, what was the state of her mind then. She replied, "I am wretched beyond description." After she obtained a hope she stated, that she had, during her conviction, sometimes felt great opposition to God. One time, looking at the Bible, she wished it would be annihilated. But the thought occurred, that, if the Bible were destroyed, the truth would remain. Her enmity rose against the Author of the Bible. She could not destroy Him. She was in his hand, and could not get out of it. It was in vain to struggle. She could hurt only herself. That was a distressing time. She could not help herself. She was the enemy of God, and he would do with her as he pleased. Election and sovereignty appeared true, but dreadful. Some weeks after, she was disarmed. By degrees, election and sovereignty appeared to be right, and to afford the only possible ground of hope to one totally sinful and an enemy to God. She felt calm and composed, not knowing what would become of her, though sensible that God would do right. This frame continued several days, though interrupted at times with fears that she was becoming awfully stupid, till at length the gospel opened to her view, and she embraced it as exactly suited to her case. She then began to hope.

A youth, after labouring more than six months under conviction, and appearing as one bereft of all friends and about to sink to endless woe, and after having been frequently and pressingly invited to Christ, was brought very unexpectedly to feel disposed to accept of him, if such a sinful creature might be allowed the privilege, and felt all former obstacles removed. It was precious to her to be assured,

that all was ready since she had become willing.

A young woman, living in a neighbourhood, which had not as yet been visited by the Spirit, spent an afternoon with some that were serious; and, after returning home, observed to her mother, that she thought herself very stupid. But she was not stupid long. Returning from the house of God the next Sabbath, and entering the room where the family were sitting, she cried out, "O, what a dreadful day has this been!" She went on describing her situation till all the family wept. Continuing with great earnestness to seek salvation, she found in a few weeks that her heart was very wicked; and she was almost cut off from all hope, by reading these words: "*Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*" Though she had always believed the sovereignty of God, being taught it from her childhood; yet she never felt it before. Her uneasiness, murmuring and rebellion, were indistinguishable; and she almost resolved that she would not try to do any thing: because all her doings would not alter the purpose of God, and he would after all do as he pleased as to having mercy on her. But it was in vain to contend with God. She could not prevail. If she refused, she alone must suffer. Thus a number of days passed away, till she learned that all the evil was in her heart. One day, when about concluding that she must perish, as it seemed impossible that her heart should ever be subdued, the same passage which had slain her, came to her mind in such a light as to give her some ground to hope her heart might be subdued and her soul saved—"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." It appeared that God could have mercy upon her. The whole of that family now entertain hopes.

It is remarkable that for eight months after the revival commenced, very few young men were awakened. They generally continued stupid, and

could go from the worship of God to indulge in their youthful sports. In June, a young man united with the church alone; and it was then remarked, that he was the only unmarried young man in the church, and the only one in the society, that was known to entertain a hope. Praying people turned their attention to young men, and for several weeks, at every prayer meeting, they were particularly mentioned. The hearer of prayer *hearkened and heard it*; and a number of young men were soon enquiring *what they should do to be saved*. One was driven almost to desperation by a combined and impressive view of election, depravity, and damnation. It appeared to him for a long time, that he had been made on purpose for damnation; and that God designed, by placing him where he was, and by awakening him, only to render his damnation more conspicuous and more dreadful. It was alarming to him that he had no pious parents to pray for him, and he feared that Christians would feel too little interested in his welfare to pray much for him. When he obtained relief, he was *like them that dream*, and could scarcely believe it to be real.

Another young man who has since gone to try the strength of his hope, was very careless till September. One Sabbath evening he felt very indifferent about going to conference, and about concluded he should not go. But, not knowing how to busy himself, he finally went. He heard a person pray whom he had never heard before, and was rendered unaccountably solemn during the whole meeting. When he arrived at his father's door, he delayed long before he went in; for he felt as though he could not refrain from crying aloud as soon as he should see his parents. When he went in they were awake, and notwithstanding his strongest efforts to refrain, he could not help bursting out before them, and telling them his dreadful situation. He cried aloud, confessed his sins, lamented his stupidity and blindness during all his former days, and begged his parents to pray for him. He slept

little that night, and during several days appeared like one just going to the judgment of the great day. He soon obtained relief. A young man, of very respectable parents in the Methodist connexion, and who had been two years preparing for college, was awakened very much against his will. He had never been more stupid and inclined to indulge in the follies of youth, than during the first 8 or 10 months of the awakening. A letter from a distant friend excited his attention, and the report of the seriousness of a youth, with whom he had been intimate, increased his concern. He determined, however, not to be serious; and to erase, if possible, the seriousness of his young friend. The latter he found impossible, and the attempt increased his concern into anxiety. He reflected on his past life, and his late impious attempt to destroy the work of God, and feared he should never be serious again. His utmost care was called forth to retain every religious thought, and he dreaded nothing so much as being left entirely of God, and given up to his own way. His situation seemed infinitely perilous. He had been accustomed to think, that he could obtain religion whenever he set about it; but he found it was not at his command. He experienced the dreadful depravity of his heart, and learned that the power of the Holy Spirit was needful to change it. Being brought to give up all hope in himself, he made application to the Saviour, where it seemed scarcely possible that he could be saved, and was brought to rest in him as all-sufficient. But he was still an Arminian in sentiment, except that he had experienced the total sinfulness of his nature, and his need of the power of God to renew his heart. His mind was entirely dark as to decrees, election, sovereignty, and the perseverance of saints; and all his prepossessions were in favour of the Arminian system. But he felt disposed to take his Bible; and, by fervent prayer, to seek after the truth. He conversed very little on the subjects of those doctrines; but at a

certain time they were introduced in conversation with an intimate friend. In the course of the conversation his friend observed, "You believe that the Spirit of God renews the heart." "Yes, certainly," he replied. "You believe that he designs to renew it, when he does renew it." "Yes." "Has God any new designs?" No answer. He was too ingenuous to evade the question, and saw too clearly the force of it against his denial of election, to admit of a direct answer. He examined with the anxiety of one who fears that his foundation is undermined. But as the corner stone was taken away, his examination showed him, that his whole superstructure was built upon the sand. He had learned depravity and the agency of the Holy Ghost by experience; and his active mind would not suffer him to rest till he gave up those sentiments which he had before believed to be true, and embraced fully all the doctrines of grace.

About the 4th of July, a black woman was awakened. She had never learned to read; and, till within a few years, had known but little about religion. Her present mistress was a professor of religion. Her mistress had often desired her to go to meeting; but she was generally ready to make some frivolous excuse. One Saturday night she was awaked, and supposed she heard some one call her and say to her, "You must go to meeting." She started up, not knowing what it was, but partly supposing it was her mistress. But, as she was about to put on her clothes, it seemed to say to her, "Not now, but at a convenient time." At that, she lay down till morning. Very early on Sabbath morning she went to her mistress to have her assist her in preparing for meeting. "Where are you going?" said her mistress. "To meeting," she replied. "What! so early? What's the matter now?" She could not answer, but went into another room and wept. Her mistress followed, and found out the cause of her anxiety to go to meeting. It was so great that

she could not wait for the family, but set off very early on foot, having to go about 3 miles. Relating her trials to me afterward, she said, "I go almost to your house—I sit down on de log by de road, and cry—I go along against your house—I stop—cry—tink I go in—but wat he tink of me? I know not wat to say—he know not wat I want, I cry so. So I go along. In meeting every word for me—I cry so I cannot hear." After several weeks of great distress she obtained relief. Going to milking one morning she prayed that she might have light. Before she had half done, she hasted into the house, and seizing her mistress by the arms, cried out, "O mistress, let us pray—Jesus Christ set my soul free." Thus in a kind of ecstasy, she went round to every one in the family and had something to say of the great deliverance which she had experienced. Her conversation has since been such as to gain the good will of her acquaintance, and young Christians have often been delighted in spending time with this servant, whom Jesus Christ has set free.

In August, September and October, 1814, the revival was at its height; and afterward it imperceptibly and gradually declined during that, and the year 1815. As it is desirable to notice the commencement of declension, I will state a few facts relative to it.

While public attention was most awake, meetings were most numerous, so that scarcely a day in the week passed without a meeting in some part or other of the society. This is a matter of course in a revival. But I perceived with a degree of alarm that many seemed to be satisfied with meetings. Private exercises should always keep pace with public; and, if a person will attend 4 meetings in a week—he should spend double his usual time in earnest, secret prayer. For, however important public exercises may be, it is an interesting truth that they will soon become unprofitable, and be forsaken, if not supported by incessant intercourse between God and the soul in secret. A declension often begins

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long before it is generally perceived; and it begins in the closet. The public mind seems comparable to a wheel, which will roll sometime after the moving power ceases to act upon it; and it begins to roll more slowly immediately after that power is removed.

About the same time that people appeared to depend on meetings, it was observable that Satan began to be religious. I hope this expression will be pardoned, when it is remembered that the Scripture says, *Satan himself is transformed into an angel of light.*

It is an important truth, that every soul that is brought into the Kingdom of God, must be brought in by the instrumentality of prayer. The Spirit gives prayer. God hears, and souls are savingly converted. But when people are affected only by the power of sympathy, Satan converts the soul; but the religion which he produces is imaginary. Hence pretended visions. We had very little of this; but a few obtained hopes, which were fanciful and of no salutary effect. At the same time a new preacher appeared, and taught a religion, which seemed perfectly suited to the workings of a heated imagination; while he pointedly and bitterly railed against the doctrines of grace. Though few followed this new guide, yet the attention of people was directed from the great and all important object of personal salvation to the strange practices of this new sect. Thus declension commenced; and, in the course of a few months, it was evident, painfully evident, that, though the form continued, much of the power was wanting; though Christians were animated, they were not remarkably spiritual; and though sinners had been shaken, many of them had not become new creatures. Now, after the lapse of 2 years and a half, were they not insensible of their situation, they would say, "*The harvest is past, the summer is ended, but we are not saved.*" And there is reason to fear, that the Lord will, at no distant period, say to some, who have lived unmoved in the midst of these wonders, *Behold ye despisers, and wonder and perish; for*

I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you.

Beside 61, added to the church since the revival, between 20 and 30 indulge a hope, who do not unite with the people of God publicly. Christ's army stands on a hill on one side, and Satan's on a hill on the other, and they are between: they look sometimes toward Christ and say they love him, but are unwilling, or afraid, to espouse his cause openly. They will neither give up their hopes, nor publicly avow them. It is to be hoped that the Lord will pity them, and not finally cast them out with *hypocrites and unbelievers.*

Among the hopeful converts, who have professed religion, the following things have been evidently the fruits of this revival; viz. a decided attachment to the pure doctrines of the gospel, as summarily expressed in the Assembly's Catechism; a general sobriety and decorum in their ordinary deportment; a steady attendance on the duties of religion; a spirit of grace and supplication; a desire to promote the welfare of immortal souls, and a readiness to contribute for the spread of the gospel in the world. I can state with great pleasure, that, for the years 1815 and 1816, the people of my congregation have contributed nearly 300 dollars for Bible, Missionary, and other benevolent societies. We are a small and obscure people, and it is sincerely hoped that we shall not be ostentatious; but it would be a most desirable commendation, if we could so conduct towards the dear and precious Redeemer's cause, that he would testify of us as of her who anointed him for his burial, *They have done what they could.*

A Moral and Benevolent Society, and a Female Cent Society, have been formed in these years; and it is hoped that God has smiled upon them and will continue his smiles. One thing I cannot forbear mentioning: of 37 young persons, who have professed religion, 25 or 26 are those whom I have catechised within the 13 years

of my ministry. Thus it is evident, that a sovereign God honors the means of religious instruction. May he yet raise up hundreds and thousands from among this people to serve him and maintain his cause, when their instructors sleep in dust.

I submit this long narrative, Mr. Editor, entirely to your disposal. It is not likely that these details will appear so interesting to others as to me and my people. But I have written what appeared to me most suitable; and now it remains for you to publish such parts, and so much, as may appear to you beneficial to your readers and for the glory of God.

Yours cordially,

ELISHA GALE.

June 6, 1817.

EPISCOPAL CONVENTION.

From the New-York Herald, June 4.

The general convention of the Protestant Episcopal Church which met in this city on Tuesday the 26th ult. adjourned on the Tuesday following. The next triennial meeting will be held in Philadelphia.

We are informed that the government of the Protestant Episcopal Church is so organized as not to render it necessary for its ecclesiastical assemblies to transact a great deal of business. In the recent convention, a view of the state of the church was taken by the house of clerical and lay deputies and transmitted to the bishops, who form a separate house; and from this latter body, a pastoral address of considerable length and interest was received, which, as well as the journals of the convention, we understand will be published. Arrangements were made for organizing the Protestant Episcopal Church in the western States; and the church in North Carolina, which has been recently organized, was received into union with the convention. The most important measure which occupied the deliberations of the convention, was the establishment of a general theological seminary. This measure

was adopted, we are informed, with nearly a unanimity, and arrangements made for speedily carrying it into effect. We are happy to learn, that the city of New-York is chosen as the scite of this institution. We cannot avoid expressing the hope that the Episcopalians generally, by their liberal contributions, will found an institution worthy of the venerable church to which they belong, and which will be the means of furnishing a pious, learned and faithful clergy. The friends of the Episcopal Church must also cherish the hope that this institution will be conducted on principles that will tend to promote the unity and harmony of their communion.

We understand that in the house of clerical and lay deputies, there was much interesting and eloquent discussion. It must be gratifying to Episcopalians, to find laymen of the first talents and distinction, taking an active interest in the concerns of their church, and exhibiting and advocating, as on this occasion, the soundest principles of ecclesiastical policy.

On Sunday morning, the first inst. an ordination was held in St. Paul's church, by the Rt. Rev. Bishop Hobart; when Geo. W. Norton, of Ontario county; Samuel Nicholls, of Fairfield, Herkimer county; Asahel Davis, of Utica; and William H. Northrop, of Athens, were admitted to the holy order of deacons; and the Rev. Joshua W. Rogers, deacon, officiating at Turin, and its vicinity, to the holy order of priests.

Ordained

At Durham, (N. H.) on wednesday, the 18th inst. Rev. *Federal Burt*, over the Congregational Church and Society in that place.

RELIGIOUS INTELLIGENCER.
PUBLISHED EVERY SATURDAY,
Corner of Chapel and College-streets,
BY NATHAN WHITING.
NEW-HAVEN,
Price Three Dollars a Year.